4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

Games.—They play a kind of *bao* with sixteen holes; they put three small stones in each hole. The boys play a kind of hockey with a wooden ball.

Wars, etc.—Upon return from war about two out of every three cattle go to the chief; the chief then divides his share of the cattle with his brothers, and a man who has distinguished himself in war is given a reward of cattle by the chief. A man who distinguishes himself in war is also often given a wife without payment.

Food, etc.—They eat practically all meat except that of the hyæna. Some young men eat leopard meat to make them brave in fighting; the meat of a serval cat is not eaten. The women do not eat fowls; some women do not eat sheep and eggs; some eat hippopotamus meat, some not; women do not drink milk, but eat it cooked with food. They have a curious custom of mixing cow's urine with the milk of the cow; the urine is allowed to stand a day or two to increase its flavour; they say it increases the amount of the butter and gives it a nice flavour, and it is moreover supposed to have a medicinal effect. The crested crane (*Balearica gibbericeps*) is never killed or eaten by these people.

Medicine, etc.—They pierce the chest until the lung is reached for chest complaints, and they even sometimes cut a small piece out of the lung through the aperture. They have medicine for wounds and for arrow poison, also for abscess and for purging, but not for diarrhœa. They also have medicine to avert a threatened miscarriage. They profess to have a certain antidote for snake poison.* Venereal disease is practically unknown among the Ja-Luo.

Before going to war they often eat the outer seed case of a certain tree, and this is supposed to ensure their return unwounded; it is called Odola.

Peace ceremonies.—They kill a sheep and put part of it into a wooden mortar used for crushing grain, and the representatives of each side below cut a piece and give it to the opposite side. An old man from the side that is beaten will go to the village of the chief of the enemy and proceed to creep up the cattle boma; this will be accepted as a sign of submission.

Killing animals for food.—They kill cows by sticking a knife into the jugular vein; the head of the beast must be pointed to the west during the operation. Sheep and goats are killed the same way. Fowls are strangled.

Succession customs, etc.—When a man dies the property goes to the brother if the children are small; if the eldest son is grown up he takes the property and gives his brothers a share; but a son is not allowed to take the amount paid by anyone who marries one of his sisters; this amount all goes to the father's brothers. The brothers of the deceased take the wives, but the eldest son will probably take the youngest wife of his deceased father.

* After considerable difficulty I obtained specimens of the plants said to be used as antidotes for snake poison, and Dr. Stapf, of the Botanical Department, British Museum, has kindly identified the plants for me. One plant, named *Physalodon Hispanicus*, is used internally, an infusion being made from the leaves. The other plant, *Spermacoce palmosa*, is used externally, a plaster of the macerated leaves being placed on the wound. I have not been able to discover the physiological action of these plants.

10: Roscoe M-5 (ca. 1900)1915
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pay the fine, and from the amount the judge takes a portion for himself and passes the remainder to the successful litigant.

Making peace between sections of the tribe. Should there be a quarrel between two sections of the tribe and a desire be felt to end the strife, the chief of one section goes to the chief of the other with a few of his principal men, and they spend the afternoon and night together discussing the difficulty and finally coming to terms. The following day a goat is killed, some of the contents of the stomach are smeared over the chests of those present, and a little of the meat is pounded in a mortar and eaten as a sacred meal to ratify the terms of peace. As they eat the meal, they promise to live at peace, the form of oath taken being "By the dead dog."

Theft. Cattle lifting is the most common form of serious theft. Men seek to steal cattle from members of the same tribe living at a distance from their own district, because the animals stolen can thus be more easily secreted. A man who intends to rob a kraal first visits the place with his son in order to work magic and to make his preparations. He takes with him a number of sticks pointed and prepared for the magic, and indicates certain spots to his son, who drives a stick into the ground at each place. These are magical sticks which cast a spell upon owners of cattle. The magic is followed up at night by the man's going to the kraal, opening the gate and driving away the cattle while the people are sleeping. Should the animals make any noise or prove stubborn and refuse to leave the kraal, it is a sign that the owners have received some intimation of the intended theft and have taken precautions to make more potent magic to frustrate the robbery. Under such circumstances the cattle-lifter beats a hasty retreat before he is discovered and captured, as he knows that he will receive no quarter, but will certainly be put to death.

Chiefs possessing large herds of cattle take the precaution to keep a supply of powerful medicine over the gateway leading into the kraal, and also place it in various parts of the kraal so that, when a thief enters the kraal, he loses his strength, is unable to walk and so is captured and put to death. A successful cattle-lifter soon becomes a noted man

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The warriors are armed with long-bladed spears and use large shields three feet high and of a V shape, behind which the bearer crouches and is completely hidden. The shields are made of cow-hide and are so dried that they are hard enough to resist a spear-thrust. Each warrior is painted with red and white clay in fantastic designs and wears a head-dress. Some of the head-dresses are like helmets adorned with ostrich feathers, while others are small straw hats such as a child's doll might wear.

The battle is decided when the cattle are carried off by the one party or when the other party prove themselves strong enough to retain them. The victors dictate terms of peace and the vanquished pay a fine in cattle and women.

Treatment of a warrior who has slain one of the enemy. When a warrior kills another in battle, he is isolated from his village, lives in a separate hut some four days, and an old woman cooks his food and feeds him like a child because he is forbidden to touch any food. On the fifth day he is escorted to the river by another man who washes him, a white goat is killed and cooked by the attendant, who feeds the man with the meat, the goat-skin is cut into strips and put upon the man's wrists and round his head, and he returns to his temporary home for the night. The next day he is again taken to the river and washed, and a white fowl is presented him. He kills it and it is cooked for him, and he is again fed with the meat. He is then pronounced to be clean and may return to his home. It sometimes happens that a warrior spears another man in battle and the latter dies from the wound some time after. When death takes place, the relatives go to the warrior and tell him of the death, and he is separated at once from the community until the ceremonies above described have been performed. The people say that the ceremonies are necessary in order to release the ghost of the dead man, which is bound to the warrior who slew him and is only released on the fulfilment of the ceremonies. Should a warrior refuse to fulfil the ceremonies, the ghost will ask, "Why don't you fulfil the ceremonies and let me go?" Should the man still refuse to comply, the ghost will take him by the throat and strangle him.

14: Johnston G-4, 5 (no date) 1904 FL11 Lao FL11

765 a dead person shave their heads for three days after the death. The eldest son of the deceased sits on a stool outside the village, and has his head shaved. If any one of importance dies, the neighbours do not 766 cultivate for three days after the death. If a big chief dies, all the surrounding people collect at the village, and in such cases even hostilities between clans are suspended, and all join in the funeral rites of the late chief, even if he happens to be at war with some of his dependent clans. In the case of the death of a chief, a new hut is built. The grave of the chief is dug by his brother. A cow-ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water-pot. Seeds of every kind of grain grown in the vicinity are put into the grave, but sweet potatoes are excluded. The people dance and drink "tembo" for ten days, and slaughter many oxen. The men wail for ten days, but the women wail every morning for a year. No one cultivates the fields for ten days.

When a man dies, his property goes to the brothers, if the children are small. If the eldest son is grown up, he takes the property and gives his brothers a share, but a man is not allowed to take the amount paid by any one who marries one of his sisters. This marriage payment goes to [59] the deceased father's brothers. The brothers of the deceased take his wives, but the eldest son probably takes the youngest wife of his deceased [623] father. When a chief dies, the son whom he has chosen succeeds him. This successor is chosen really some years before the chief dies. The successor divides the private property of the chief with his brothers.

727 When a warrior has killed a man in warfare, he must (besides 728 shaving his head) catch a fowl and hang it round his neck head uppermost. He must not enter his home village until this has been done. Whilst the fowl is suspended to the man's neck by the beak its head is severed from the body, and the head is left hanging from the man's neck. The warrior then enters the village, and shortly afterwards prepares a big feast to propitiate the man he has killed, so that his ghost may not give 788 trouble. If a house is struck by lightning, and any one is killed inside, the head-man of the village must obtain a male fowl of a red colour and walk round the house holding up the fowl three times. The house is then broken up, and the wood is used for other purposes. When desiring 728 to make peace with another tribe with whom they have been at war, they kill a sheep and put part of it into a wooden mortar such as is used for crushing grain. The representatives of each side then take out pieces of the flesh and exchange them reciprocally. An old man belonging to the side which has been worsted, and which is suing for peace, must [28] then go to the head village of the conquerors and pretend to scrap up the cattle dung. This is accepted as a kind of submission.

195 Like the Bantu Kavirondo, the Ja-luo are in the main a healthy people.

[952] case of the main store being depleted. Grown up unmarried sons
943 and also daughters could have each his or her own "mundo." In case of necessity their grain went into the family store, but from it they were allowed to barter grain for the personal ornaments which were common in the tribe. Grain which was still in store when the new crop came in was at the disposal of the woman, who frequently used it in barter for domestic animals. This custom is called [953] "rundo," and the beast procured, if a cow or heifer is called "dhoo tabre." It was the woman's own property, subject to the limitations of absolute ownership which pertain to all notions of property among primitive peoples. It could not be bequeathed away from her by her husband. In case of famine she could take of its offspring and barter it for grain. Once having acquired the beast she did not readily part with it, but kept it for her children.

238 As at the present day so also in days gone by, there was no tribal organization of food supplies as a provision against famine. During the last two or three years when crops have been short through damage by locusts there has been one word which was heard very frequently. The word is "kinoma." It means to journey away from the home locality in search of food for the family. In days gone by domestic animals were taken to those who had food to dispose of, and bartered for grain. A man without stock would marry off his girl child, and with the cattle get food. This was the only way in which famine conditions were met. Needless to say when famine was widespread, very much suffering was entailed.

242 Rotation of crops is practised to a limited extent. The order of rotation is decided largely, by the period of the year in which the first crop is put down. If virgin or fallow land is prepared for the autumn sowing, then the first crop is one which ripens quickly, such as simsim or beans. When this is harvested, the land will be put under a slower growing crop, like millet or maize. Before being allowed to revert to fallow land, it may be put under sweet potatoes. If the land is first prepared for the spring sowing then the order is reversed. But it must not be taken that what has been written above is the invariable rule. I have known a field to be put down first in sweet potatoes and then followed by a second crop of potatoes before being planted with maize. Also where the land is very rich, as in certain valleys, year after year maize or millet may be put down until the land shows signs of exhaustion. It then reverts to fallow. There is no strict rule governing the length of time it rests. Some allow a rest of three, some of five years. It depends upon the amount of land available and the pressure of population upon it.

The names used by the Luo for the different phases are as follow:— Virgin soil, "Obuog." Land under rotation, "Tiang." Fallow

21:Huxley Q.T-5 (no date) 1960 FL11 Luo FL11

resistance to the forward march of Progress in the agricultural field. No spontaneous wish for any branch of Progress except the political seems to have gripped the collective Luo mind. Here, on these hot and apathetic lakeland flats, all the impetus has come from Europeans.

It might be argued that the Government has no call to make people change their ways against their will. This indeed is an argument much used by Luo politicians. It is an old story: should nanny sit by and watch Master Robert break up his toys—in this case, ruin the soil, create acute erosion, turn the whole of Nyanza province, which contains one-third of Kenya's population, into a great rural slum?

Beyond question, that was going on. In Nyanza province there are over two million cattle, about one to every two acres. It would be a job to support this rate of stocking on the finest pastures under skilled management; here it is utterly impossible. The cattle have become so small and shrivelled that they are really not much larger than Great Danes, but their sharp hoofs can still make and deepen gullies as they track a way to springs. During the last three years, the output of crops in the province has halved, because yields have dropped so sharply. Yet there are more and more mouths to feed.

All the evils of land abuse were here displayed in concentrated form. No manure, no rotations, no resting land under grass; maize or cotton again and again, planted too late and in the wrong manner; no trees, communal grazing destroyed by useless skinny little beasts. It was not for want of trying by the technical staff. For years they had been urging, persuading, bullying, demonstrating, and they had scarcely dented Luo indifference and complacency. Famine was beginning to threaten these overcrowded areas—for the one thing the people continued to produce more and more of was their own kind.

2

And so the Government decided that the only salvation for the Luo lay in dividing their communally owned land into individual holdings. Land consolidation—the first stage